

Anabaptismes
MYSTERIE
OF INIQUITY
VNMASKED.

With
Rules of comfort for a wounded
Spirit, suspecting its selfe fallen
into the Sinne against the Ho-
ly Ghost, and what that
Sinne is.

A L S O,
Wisedomes Bountie unmasking
the Man of Sinne.

By I. P. K

ISA. 29.15. *VVoe vnto them that seeke deepe to hide their
counsell from the Lord, &c.*

ISA. 30.1. *And to those rebellious children, saith the Lord,
that take counsell, but not of me, &c.*

MATH. 11.28. *Come vnto me all yee that labour, and are
heavy laden, and I will giue you rest.*

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TO HIS BELOVED

Brethren and Sisters at least
in Creation, and Nationall
account, separating, and se-
perated, from ENGLANDS
Church, in which they had
their religious beginnings,
if euer any; all gracious
helpes wished, for and to-
wards their returne: and to
all others vnestablished in
poynts of Differences with
the Separation, and with
the established Church of
England, entrance, walking
and establishment in that
good olde way, which
brings rest to the soules of

¶ 3

men,

Iere. 6. 16.

men, all possible grace in
this life, and glorie in the
life to come continually,
desired.

*In Pauls Epistles, are some
things hard to bee understood,
which they that are vnlearned,
and vnstable, wrest, as they doe
also the other Scripture to their
owne destruction: 2.Pet. 3. 10.*





Eloued Brethren,
if you bee ^a Wise-
domes children, the
like your ^b Father bee no re-
spector of persons, lest you be
rightly iudged to carry an I-
dol in your bosome, viz. a mor-
tall man, vnto whom to ad-
here instead of God.

If you bee ^c redeemed from
your vaine conuersation, re-
ceiued by tradition from your
fathers, then walke no longer
after the ^d counsels, and ^e tra-
ditions of ^f naturally blinded
ones vnder the first ^g Death
onely; or ^h spiritually blinded
ones vnder both first and ⁱ se-

^a Math. 11. 19.

^b AAs 10. 34.
rom. 2. 11.
1 pet. 1. 17.

^c 1 Pet. 1. 18.
^d Isa. 29. 13. &
30. 1. & 31. 1. &
65. 2. mat. 15. 9.
^e Mar. 15. 3. to 9
^f Rom. 1. 1. 32.
gal. 3. 22. act. 9. 6
& 26. 17, 18.
^g Gen. 2. 17. & 3
17, 18, 19, & c.
ephe. 3. 1, 2, & c.
^h Math. 12. 31,
32, 43, 44, 45.
iohn. 3. 10, 20.
rom. 1. 21, 28.
2 thes. 2. 10, 11.
hebr. 6. 4, 5, 6.
& 10. 26, 27.
ⁱ 2 pet. 2. 20.
i lude 13. reue.
2. 11. & 20. 6;
and 21. 8.

The Preface

k lsa.30.5.

l 2 Tim.3.6,7

m 2 Tim.3.3.

n Ephe.4.14.

cond death, lest with seduced
Israel, you become k ashamed
of a people that cannot pro-
fite you, nor bee a helpe, but a
shame, and also a reproach
vnto you: and with those
women the Apostle speakes
of, bee euer learning, and
neuer ^l able to come to the
knowledge of the Trueth, af-
ter your owne ^m lustes, hea-
ping to your selues Teach-
ers, hauing itching eares,
that cannot endure sound
Doctrine, carried ⁿ away
with euerie winde of Do-
ctrine.

Know from the Testimo-
nie of Gcd, that as godlinesse

to the Reader.

is not onely a^o Myſterie, but
a^p great myſterie: ſo is
a wickedneſſe likewise, both
which hidde from bodily
eyes, as are the Teachers of
them, who inwardly are rauen-
ning^r Wolues: Theſe miſte-
ries beeing ſpiritually, muſt
ſpiritually bee^t diſcerned;
therefore bee earneſt with
the Lord in Praier for the
^t Spirit of Diſcerning, there-
in onely ſeeking Gods^u glo-
rie, not your^x owne, that
ſo you may bee able to^y put
difference betweene things
that differ.

And as you haue ſpent
much time in Reading and
Con-

o 1 Cor. 2.7.

p 1 Tim. 3. 16.

q Ephe. 6. 12.

2 theſ. 2. 7.

reue. 3. 24.

r Math. 7. 15. &

25. 14, 25. to 29.

& 24. 24. 2 cor.

11. 23, 24, 25.

(Mat. 13. 13. to

18. 1 cor. 2. 14.

t Luke 11. 13.

iohn 14. 26. &

15. 26. & 16. 13.

u 1 Cor. 1. 31,

& 10. 31.

x 1 Cor. 9. 21.

iam. 4. 6.

y Mal. 3. 18.

The Preface

Conferring with Anabaptists, and other Separatists, and Semi-separatists, which separate onely in affection.

So spend at least the like time in Reading and Conferring with vs their opposites, who will bee readie vpon intreatie, after two daies of such intreatie, to conferre with you, or any separated Teachers, about these following differences.

It is prophesied, that a Beleeuer shall not ^a make haste. And know for certaine, that Trueth hath euer beene more hard to ^b receiue, then ^c Error; and good reason why, for

a 1st 2nd 3rd 16.

b Math. 7. 14.
& 11. 12. luke
13. 24.

c Math. 7. 13.
luke 13. 24.

to the Reader.

for Trueth doth^d crucifie the
flesh with the affections and
lustes; but Error doth^e please
the flesh, with the affections
and lustes, as the Scriptures
directed vnto by the margi-
nall Citations plainly shew.

I beseech you, as you desire
the glorie of God, saluation
of your own, & others soules,
that as formerly is directed,
you Reade and Consider the
precedent and following lines;
and I desire God the Father
for Christ Iesus sake, to giue
you such measure of vnder-
standing, and power of god-
linesse, as with the Apostle,
may^f assure you of a Crowne
of

d Math. 7. 21.
iohn 8. 34, 35.
rom. 6. 3, 12, 17,
18. gal. 5. 24.
ephe. 4. 25. heb.
10. 26, 27. 1 pet.
4. 1, 2, 3, &c.
e 2 Tim. 3. 6, 7.
2 pet. 2. 18, 19.
iude 11. to 20.

f 2 Tim. 4. 7,
8, 18.

The Preface

g. 1 Thes. 1. 6, 7
8, &c. reue. 2. 1, 8
& 22. 15.

of righteousness, which the
Lord, the righteous Iudge
shall giue you at that 8 day,
When all impenitent ones shal
bee shut out of the Kingdome
of heauen.

Your welwishing
Christian Brother

I. P.



Aduertisments to the
Christian Reader.

FOr the Readers better
vnderstanding, who con-
ceiue not the meaning
of an Argumentall reason, or
Sylogisme, with which this
Treatise is often intermixed,
so well, for, as against the
Truth ; for whose better
helpes, principally I have pub-
lished the same. I thought it
fit in this place to endeavour
to let you know, that an Ar-
gumentall reason, and Sylo-
gisme is one, and the same
thing : of which are diuers
kinds, among which kinds,
onely one kind, to my best re-
membrance, is vled in this
Treatise

An Adnertisement.

Treatise: which consisteth of three parts, by name, according to the Latine (for so are they vsed in this Treatise: *viz.* *Maior, Minor, Conclusion*, according to the English, *Greater, Lesser, Ende*; *first, second, third.*

The first part is named *Greater*, for that it hath the first place, and is the mouing part of the Argument, as is the question in Catechising, not in respect of quality, for so it is the lesser, as in all the following Arguments.

The second part is named *Lesser*, for that it hath an inferior: *viz.* a lower place, and an answer to the *Maior*.

The third part is named, *Conclusion*, for that it compreheds and shuts vp in agreement, both the two former parts.

The

The first part is a Proposition, and depends vpon a supposition, or condition; *viz.* if such a thing be, as therein is supposed.

The second part is an assumption, *viz.* an absolute affirmation, that such a thing is, as therein is mentioned.

The third part *viz.* the Conclusion, as before, is the Inference, Determination, or End, which compredens both the two former parts.

You therefore, who are ignorant in such manner of reasoning, I aduise, specially to obserue the *Minor*, *viz.* the second part of the Argument, and whether the Scriptures produced do proue the same? For that, as formerly is related, is an absolute affirmation, that what therein is conteined,
is

An Aduertisement.

is true ; and that part of the Argument in the reasonings on the Anabaptists part, is not in any one Argument proved by their produced Scriptures, as considerately obserued, will plainly appeare vnto you.

And for preuention of the euill of discouragement, from reading these brieft collections, published for your eternal benefit, and from godly obedience to Government established : (to preserue a quiet and peaceable life in all godlinessse and honesty) which vually are practised by *Sismaticall spirits* , that with those rebellious ones in the Prophet cry out ^a against holier men then themselves, for any thing themselves know to the contrary ; laying, Stand further off

to the Reader.

off I am holier then thou; and with the boasting ^b Pharesie, in the Gospell, I am not as yonder Publican : and with the mocking sensuall Separatists in ^c *Iude*, and *Peter*, who walke after their owne vngodly lusts, despising ^d Governement, and in their generall meetings, as otherwise speaking euill of Dignities, and Dignified men, and of other things which they vnderstand not &c. Through which and not for truths sake, to my best obseruance : They (I hope not wilfully : but out of ignorant zeale) not onely draw manifold afflictions vpon themselves, but also vpon heartely conformed obedient ones, whose meetings are freed from such irreuerent behaviour.

^b Luke 18. 11.

^c Iude 18. 19.

^d 1 Pet. 2. 10, &c
Iude 8.

A

What

An Aduertisement

What though Separatists affirme, that a Bishop ioyned in Commission with a Ciuill Magistrate, in Courts of Iustice established, and therein execution by the Kings Authoritie, be Anchristian, and therefore not to be submitted vnto.

Yet holy Writ affirms that *Israels* Gouvernement in its most happy station, had both Priest and ciuill Maiestrate, in e Courts of Iustice, ioyned together.

So had Christian Governments in the Apostles times, as appeares by Christs & Institutiō, & the Apostles Iniunctiō; in which both sorts of Elders, viz. Preachers, and Lay mē, are describ'd by the names of Rulers:) though by reason of the Regall vnbeleewing
Autho-

e Dent. 17. 8.
to 14. & 19. 17.
Num. 34. 17.

f 1 Cor. 12.
28. &c.

g 1 Tim. 5. 17
compared with
Mat. 18. 15. 17
1 Cor. 5. 1. 3. 4. 5
1 Tim. 1. 20. &
3. 4. 5.

to the Reader.

Authoritie, vnder which they liued, It were not so manifestly discernable.

What though they likewise affirme it an vniust practice, to minister an oath, to a person suspected, an offender, when not any witnesse can testifie against him.

Yet holy writ affirms the contrary: whether therefore to obey God or man: to follow God or Ball be best, iudge you.

What tho men many times vpon malicious information, are wrongfully called into Commission Courts.

Shall Commissioners and commission Courts (which are to try the truth of euery information,) bee therefore called vniust; God forbid.

What tho men called into

A 2 Com-

fExod. 22. 101

11

Deut. 19. 16.

17. &c.

An Aduertisement

Commiffion Courts, often times remaine long vntried, and that by reason of multitude of waightier affaires, fhall Commiffioners and Commiffion Courts therefore bee called vniuft? God forbid.

What tho coft and other punishments awarded (with goods to bee reftored, according to Gods law,) againft a malicious informer be not leui-
g. Exod. 22. 10.
11. 12. deut.
19. 18. 19. &c.
ued; and that through the defect of subordinate Officers, and the grieued ones neglect of fober information thereof, to the Commiffioners awarding the fame?

Shall Commiffioners, and Commiffion Courts be therefore traduced and called vniuft? God forbid.

Iudge not according to the outward appearances, is the
Iniunction

h Iohn 17. 24.

to the Reader.

Iniunction of the Lord of Life; who tells vs so to iudge is varighteous Iudgement.

Neither iudge any thing before its time, for the Law iudgeth no man before it i heare him speake, and iudicially knoweth what hee hath done, according to the Apostles iniunction saying, speake not euill k one of another, for he that speaketh euill of his Brother and iudgeth his Brother, speaketh euill of the Law, and iudgeth the Law.

Therefore according to the iniunction of the Lord of life, (as formerly) I iudge not that yee bee not iudged, for with what iudgement yee iudge, yee shall be iudged, saith the the same Lord.

Know I beseech you, that my multiplying of many
A 3 Scrip-

i Iohn 7. 51. &
5. 30. deut. 17.
4. &c.,

k Iam. 4. 11.

l Math. 7. 1. &c.

An Aduertisement.

Scriptures, for one particular prooffe; Is primarily, for that my much experience, hath often times taught me, that a Scripture produced to proue a particular Doctrine, hath been satisfactory, to one, when not vnto another.

Secondarily, to take away that aspersiō, which commonly is cast vpon vs by our Aduersaries, the Anabaptists (with whom specially I haue now to deale; and whose custome is, though improperly, to produce many Scriptures, for to proue one particular Doctrine) saying, that our Doctrine prooffe are our owne dreames, not Diuine authorities, with which say they wee haue little acquaintance.

What though the Preface,
the

to the Reader.

the Epistle, the head, were bigger then the Booke, the bodie, which some happely haue, others may say, yet if in euery particuler it bee vsfull for the body, as in truth it is? then wisdomē cannot reiect it.

And follie to saue labor, and to auoid surfeting, may with silence passe it ouer, together with the body its selfe.

What though Annabaptists and other like, from that scripture saying, he that touch eth pitch, shal be defiled therewith, doe against diuine authoritie a like vaskilfull, sloathfull, or deceitfull teachers, disswade their Nullifidian Disciples, from reading our bookes, hearing in our assemblies, or conferring with our vnderstanding ones, least as they

a Iere. 6. 16.
1 Thes. 5. 21.
1 Iohn 4. 1.

An Aduertisement.

pretend, their Disciples should
their with be defiled, or rather
the ignorance, sloath, or de-
ceitfulnesse, both of them the
teachers, and their Disciples,
discouered as out of a Godly
iealouzie, is to be suspected.

And for the point of bap-
tisme, controuerted in the fol-
lowing Treatise. If there were
not a warrant in holy Scrip-
ture in direct words, or plaine
consequence, for baptizing in-
fants, yet in so much as it is an
ordinance ^a of man, which
crosseth not any command of
God, it is to bee obeyed by
Christians, and that by com-
mand of God, for hee that is
not against Christ is for Christ;
as in the following treatise;
reasoning the point of knee-
ling, whereunto I referre you,
is largely proued.

There-

a 1 Pet. 2. 13.
rom. 13. 1. &c.
Tit. 3. 1. eccl.
8. 2. 1 tim. 2. 2.
&c.

Mar. 9. 40.
Luke 9. 50.

to the Reader.

Therefore when Anabaptists in your hearing reprove the Church of England, for baptizing Infants, & Anabaptists, or others reprove you for contenting your self with that baptisme, or for submitting in any other particular to the gouernment of the Church of England : aske them what that law of God is, which by baptizing of Infants, as for other perticulers in the Church of England by you submitted vnto, is broken by the Church of England, or by you by such baptisme, such submission ; which Law if they cannot plainely shew you, then it is to be feared that they are those prophesied off, which speake euill of what they know not, of whom I beseech you to beware.

2 Pet. 2. 12.
Iude 10.

The



1 AU 59

The Contents of the following Treatise.

A Coppie of a Letter, written by one sometimes an Anabaptist, (now by Gods providence reuolted) separated from Communion with the Church of England, to his (sometime, viz. before his separation, and sithence his reuolt) beloued and accounted Christian Brethren, of the Church of England, in which, and with whom, in power at least, as himselfe now confesseth hee had his religious beginning: written of purpose by him, to encline them to separation.

In which is contained.

1. That Baptizing of Infants is unlawfull.
2. That Infants cannot be Christians.
3. That Infants cannot confesse their finnes.
4. That

The Contents.

4. That the Church signifieth a people called out of their former estate wherein they were by nature.

5. That wicked men cannot bee of it, because they are not called out.

6. That Antichrists spirituall bondage cannot be of it.

7. That there is neither command, Example, or iust consequence for Infants baptisme.

8. An Admonition to beware of taking up the wheleueing Iewes example, in labouring to prooue baptising of Infants lawfull.

A Copie of a Letter to the same persons, to preuent the hoped successe of the foregoing Letter, with some late additions thereunto; written by a Protestant, holding Communion with the Church of England (though sometimes through the erronious spirits of such as at least speake euill of things they vnderstand not much staggered in the said Communion) to whose hands by Gods providence the said Letter came beforas it had had its delinerie to the persons directed vnto.

Fol. 13. &c.

In

1 Pet. 2. 12.
Iude 10.

The Contents.

In which is contained.

The summary Contents of the Anabaptists Letter. fol. 13.

That which principally moued the author to answer the foregoing letter. 13.

The Scriptures cited by the Anabaptistes, expresse in their said Letter argumentally laid downe in seuen seuerall Sylogismes, and that for the more plain and manifest discovery of the truth. 15.

A generall answer to the foure first and last particular arguments, concerning Childrens baptisme. 19.

The lawfulnessse of baptising Infants, and vse thereof. ibid.

Common and particular workes of the Spirit. 23.

Comparatiue resemblances betweene the signes of Gods Couenants, before and since Christes manifestation in the flesh. 31.

An explanation of the word Grafting, incorporating, in the Common Prayer booke used in Baptisme. 35.

Reasoning from consequence, comparing spirituall things with spirituall, in cause when it crosseth not a command, is sound reasoning. 37.

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An answer to the fift and sixt Arguments, seeming to prooue, that wicked men, Antichrists spiritual bondage, cannot be a part of the visible Church called Christians.

fol. 39.

An answer to their admonition, against taking up the unbeleeuing Iewes example, for prouing Baptising Infants lawfull.

41.

An answer to the Anabaptists oppositions of Gods decree of Predestination in Election, and reprobation, & falling from being regenerate, recorded in their printed Bookes, violently pressed against the Church of England, grounding their oppositions partly upon mistaking, or wilfull abusing of Mr. Calvin, and M. KNOXE writings on that poynt, &c, and partly upon mistaking, or wilfull abusing the Scriptures, treating of Adams estate, and condition in innocency; which say they, (but prooue it not) was an estate and condition replenished with will and power, able of himselfe without Gods protection, to stand against the Deuill, and other Apostate Angels.

Rules of triall for a particular person,

As appeareth
in the begining
of their Booke
against Prede-
stination, and
speciall election
before time.

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son, whether hee bee elected. fol. 57

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With a Coppy of a briefe description of some passages, of the Authors passed miseries, and what moued him to writ the same. 73

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Some particular circumstances, in
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there is not a plaine Scripture) left to
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Church. Fol. 37 and 136

a: Thel. 5. 17.
 b: 1 Tim. 4. 15.
 c: Isa. 1. 3. eze.
 12. 3. & 18. 28
 d: Luke 24. 45.
 e: Acts 16. 14.
 f: Rev. 3. 7. 8.

g: Mat. 11. 25.
 and 21. 16.

h: Isa. 8. 13. 14. 15
 1 pet. 2. 8.

i: Isa. 28. 16.
 Rom. 9. 33.
 1 pet. 2. 6. 7.

k: Isa. 28. 16.

l: Acts 17. 11.
 Isa. 8. 20.
 John. 5. 39.
 1 Tim. 6. 3.

P Ray^a, b Reade, and c Consider,
 and the Lord for his Christs
 sake d open your vnderstanding
 hearts, as once he did the heart
 of his Seruant e: *Lydia*, euen by
 and through him that f openeth
 and no man shuttereth, and i shutteth
 and no man openeth; By, and
 through who praise is perfected,
 euen in the mouthes of g Babes
 and Sucklings. **AU 59**

Christ is a stone of stumbling,
 and h Rocke of offence to them
 that stumble at the Word, being
 disobedient, whereunto also they
 were appointed.

But a sure i foundation to them
 that belecue.

Hee that beleeueth shall not
 make k haste viz. to belecue
 Doctrines, till with the noble
 l *Bereans* according to the Lords
 Counsell, hee haue repayed by
 Prayer to the Lawe and Testi-
 mony.

The



*A Copie rightly related
of an Anabaptists Letter,
written to his sometimes ac-
counted Christian Bretheren,
shewing the cause of his separation
from the Church of England, indited
by a principall Elder, in and
of that Separation.*



Beloued Friends, the
ancient loue that I
haue had towards
you, prouoketh me
to testifie, that I haue not for-
gotten you, but am desirous
still to shew my vnfained loue
vnto you in any thing I may.
I make no question but you
haue heard diuers false reports
of mee, although among the
B same

same some truths, and that you may be truly informed of my estate, I thought good to write a few words vnto you, hoping you will not speak euill of that you know not, nor cōdemne a man vnheard.

The thing wherein I differ from the Church of England, is, they say at their washing or baptizing in their Infancy, They are mēbers, children of God, and inheritours of the kingdome of heauen. This I dare not belecue; for the scriptures of God declare, that neither flesh, nor washing the flesh can saue. Flesh and blood cannot enter into the kingdome of God: for that is flesh, is flesh, and wee cannot enter into the kingdome of God, except wee be borne againe: They that haue prerogatiue

1. Cor. 15.

Iohn 3. 5.

gatiue to bee the sons of God, must bee borne of God, euen beleue in his name: and the washing off the filth of the flesh, is not the Baptisme that saueth, but a good conscience maketh requests to God. If any bee in Christ, hee is a new creature. The consequence of this is, that Infants are not to bee baptized, nor can bee Christians; but such onely as confesse their Faith, as these Scriptures teach.

There is neither command, example, or iust consequence for Infants Baptisme, but for the baptizing of Beleeuers: There is besides of the Church of God to be considered what it is: It will plainly appeare, that Infants cannot bee of it; they that know the language from whence the word Church

John 1. 12.

1. Pet. 3. 21.

2. Cor. 5. 17.

Gal. 6. 15.

Mat. 28. 19.

Mat. 16. 13. 16

Act. 1. 3. 8. 41. &

8. 12. 57. & 9. 18

& 10. 47. & 16.

31. & 12. 3. &

19. 3.

Reu. 18. 4.

2. Cor. 6. 14.

1. Pet. 1. 5.

Ephes. 3. 22.

Galat. 3. 10.

Hebr. 3. 6.

is taken, can witnesse that it signifieth a people called out; and so the Church of Christ is a company called out of their former estate wherein they were by nature, out of *Babylon*, wherein they haue been in spirituall bondage to the power of Antichrist, and from hauing fellowship in spirituall worship with vnbeleeuers and vngodly men, from all whosoeuer commeth out, they are fit timber for his spirituall building, which is a habitation of God by the spirit, and the houshold of faith. Those thus come out of nature, Egyptian bondage, and the fellowship of the children of Beliall, being newe Creatures; and so holy Brethren are made Gods house or Church, through being knit together by

by the Spirit of God, and baptized into his body, which is the Church. This being vndeniable, the Church of Christ, Infants cannot bee of it, for they cannot bee called out as aforesaid: knowne wicked men cannot be of it, because they are not called out; nor Antichrists spirituall bondage cannot bee of it, because that is a habitation of Devils, and all Gods people must goe out of that. What can be iustly objected against this? are not all the sonnes of God by faith? If any be in Christ, or a Christian, must hee not bee a new Creature? I pray you doe not take vp that vsuall obiection which the Antichristians haue learned of the Iewes: What tellest thou vs of being made Christians onely by faith in

1. Cor. 12. 13.

Ephe. 1. 22. 23.

Reuel. 18. 2.

Ver. 4.

Galat. 3. 26.

2. Cor. 5. 17.

Galat. 6. 15.

Ioh. 8. 33.

Gen. 17.

Read Gal. 4. 13.
and consider it
in the feare of
God.

Hebr. 9. 9. 10.

Rom. 4. 3. 19.

the Sonne, and so being made free, wee are the children of *Abraham*, and of Belecuers. Wee are vnder the promise, I will bee the God of thee and thy seed : thus are we and our children made free, when as they neither doe nor can beleeue in the Sonne. This is a Iewish Antichristian fable, for *Abraham* had two sonnes, which were types of the two Seedes, to the which two Covenants are made, the one borne after the flesh, tiping out the fleshly Israelits, which were the Inhabitants of materiall Ierusalem, where was the material Temple, and the performance of those carnall Rites which endured vnto the time of Reformation.

The other by Faith, typing out the children of the faith
of

of *Abrahams*, which are the Inhabitants of the spirituall Ierusalem, the new Testament in which is the spirituall Temple, the Church of the liuing God, and the performance of all those spirituall Ordinances which Christ Iesus as Prophet and King thereof, hath appointed, which remaines, and cannot be shaken or altered.

Hebr. 12. 28.

Now if the olde Couenant bee abolished, and all the appertainings thereof, as it is, as being similitudes of heauenly things, euen the Couenant written in the booke, the people, the Tabernacle, or Temple, and all the ministring Vessels, and a better Couenant established, vpon better promises, and better Temple and ministring vessels come instead thereof, procured and

Hebr. 8. 13.

Heb. 9. 19. 24.

Heb. 8. 6.

Hebr. 10. 19. 24

Phil. 3. 3.

Acts 9. 18.

purchased by the blood of Iesus Christ, who is the new and liuing way. Let vs draw neere with a true heart in assurance of Faith, sprinkled in our hearts from an euill conscience, & baptized in our bodies with pure water. Let vs keepe this profession of hope without wauering, and haue no confidence in the flesh, to reap Iustification or Christianitie thereby; but let vs cast it away as dung and drosse: For if euer any might plead priuiledge of being the child of the faithful, the Apostle *Paul* might, as hee saith, read the place, but it was nothing till hee had the Righteousnesse of God through Faith. Then was he baptized into Christ Iesus for the remission of his sinnes. This Couenant, that we as children of *Abraham*,

braham, challenge is the con-
 nant of life and saluation by
 Iesus Christ, made to all the
 children of *Abraham*, as it is
 made to *Abraham* himselfe, to
 them that belecue in him that
 raised vp Iesus our Lord from
 the dead; as also *Acts* 13.26.32
 39. the children of the flesh are
 not they, *Rom.* 9.8. they must
 bee put out, and must not bee
 heyres with the faithfull: If
 they that are of the Lawe bee
 heires, Faith is made void, and
 the promise is made of none
 effect: therefore it is by Faith,
 that it might come by grace,
 and the promise might bee
 sure to all the seed that are of
 the faith of *Abraham*, who is
 the Father of all the faithfull.
 They are his children, the pro-
 mise of saluation is not made
 with both *Abrahams* seeds, but
 with

Rom. 4.34.

Galat. 4.30.

Rom. 4.14.

Ver. 16.]

Galat. 3.7.9.29.

Galat. 3.16.

Ver. 39

Eph. 4. 13.

Hos. 2. 13.

1. Cor. 13. 1.

with his one seed, they that are of the Faith of *Abraham*. These things may bee strange to those that are strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts God hath written them as the great things of his Lawe, but they are counted of many as a strange thing; but Wisdome is iustified of all her children, & they that set their hearts to seeke wildome, as silver, and search for her as for treasure, they shal see the righteousness of those things as the light, and the euidence of them as the noone day. They that bee wise, will trie these things by the true touch-stone of the holy Scriptures, and leaue off reioycing in men, to hang their Faith & Profession on

on them, the which I cease not to supplicate God, day and night on the behalfe of you all, To whose gracious direction I commit you, with a remembrance of my hartie loue to euery one, desiring but this fauour, that for requital I may receiue your louing answer.
London. 10. May 1622.

*Yours to be commended alwayes
in any Christian Service.*

H. N.

I haue sent to my Friends a testimonie of my loue: one booke to Master *Stroma*, one to Goodman *Ball*, one to Mistris *Fountaine*, one to Roger *Seely*, one to *Samuel Quash*, and one to your selfe.

I beseech you reade, consider, and the Lord giue you vnderstanding in all things.

to the Lord God
and on the behalf of you
all, to which grace
of the Lord God
I have been
in the Lord God
and on the behalf of you
all, to which grace
of the Lord God
I have been

in the Lord God
and on the behalf of you
all, to which grace
of the Lord God
I have been

in the Lord God
and on the behalf of you
all, to which grace
of the Lord God
I have been

in the Lord God
and on the behalf of you
all, to which grace
of the Lord God
I have been



An answer to the forego-
ing Letter by I. P. a member
of the Church of *England*, sent
*to the same people to weaken
the power of the fore-
going Letter.*

BEloued, for the Lords
sake, these are to let
you vnderstand, that
by Gods prouidence
there came a Letter to my view,
bearing date the 10 of this pre-
sent Moneth of *May*, directed to
you from a separated people cal-
led *Anabaptists*, by which they
both affirmatiuely and negatiue-
ly, by Scriptures and Reasons la-
bour to prooue.

1. That baptizing of Infants
is vnlawfull.

2 That

2. That Infants cannot bee Christians.

3. That Infants cannot confesse their finnes, neither haue faith, &c.

4. That the Church signifieth a people called out of their former estate, wherein they were by nature, &c. of which Infants are not, for they cannot bee called out.

5. That wicked men cannot be of it, because they are not called out.

6. Nor Antichrist spirituall bondage.

7. That there is neither Command, Example, or iust Consequence for Infants baptisme.

8. By which Letter likewise they admonish you to beware of taking vp the vnbeleeuing Iewes example, in labouring to prooue baptizing of Infants vnlawfull: and this briefly is the summe of their letter. Vpon view of which letter, in ^a loue which seeketh not her owne, for loue ^b which commands

^a 1. Cor. 13. 4.

^b 1. Iohn 4. 19.

mands mee not onely to looke on my owne things, but also on the things of others, to haue compassion of some, making a difference, and others to saue, with feare plucking them out of the fire, &c.

c Phil. 2. 4. 1

d Iud. 22. 29.

I haue by Gods prouidence taken vpon me to answer the said seauen Positions, which for the more plaine and familiar performance, I haue by Gods assistance, according to my receiued abilitie laid them down in seauen particular Sylogismes, viz. Argumentall reasons, whereby it may the more easily appeare, whether their cited Scriptures doe prooue the said particular Sillogisme, or any of them.

And first of the first, viz. *That children ought not to be baptized*

ARGVMENT I.

Goe and teach all Nations, baptizing them &c.

Math. 28. 19.

But

But children are not teachable;
viz. capable of teaching.

Therefore children ought not
to be baptized.

Secondly, of the second, *viz.*
That children cannot bee
Christians.

ARGUMENT 2.

2. Cor. 5. 17.

IF any bee in Christ, he is a new
Creature.

But children are not new crea-
tures.

Therefore children are not
Christians.

Thirdly, of the third, *viz.* *That In-*
fants cannot confesse their finnes,
neither haue faith.

ARGUMENT 3.

Iohn 1. 12.

HEe that beleeueth, is become
a Christian.

But Infants beleene not :

Therefore Infants are not be-
come Christians.

Fourth-

Fourthly, of the fourth, viz.

That Infants cannot be of the

Church of Christ.

ARGUMENT 4.

THE Church of Christ, is a company called out of their former estate, wherein they were by nature.

But children are no such company called out.

Therefore children are not the Church of Christ.

Reuel. 4. 12.

Fiftly of the fift, *That knowne wicked men cannot bee of the Church.*

ARGUMENT 5.

THE Church of Christ is a company called out of their former estate wherein they were by nature.

But wicked men are no such company called out.

Therefore wicked men are not the Church of Christ.

2. Cor. 5. 17.

C

Sixtly

Reue. 13. 15. 16

Sixtly of the sixt, *That Antichrists spirituall bondage is not the Church of Christ*: For which in their Letter they cite not any Scripture, and therefore I haue holpen them to one fet in this Margent, cited to that purpose in one of their owne printed Bookes, from whence this reason.

ARGUMENT 6.

Reue. 13. 15. 16

What that
image or
marke is, nei-
ther by their
Bookes nor
Voyces haue
they euer ma-
nifested by
diuine testi-
monie vnto

Such as haue receiued the Marke or Image of the Beast in their right hand, or in their forehead, are not of the Church: But Antichrists spirituall bondage haue receiued that Marke or Image.

Therefore Antichrists spirituall bondage are not of the Church.

me, neither doe I suppose they can; for that all their worship exprest in their bookes, and otherwise, to my best obseruation, is meetely carnall.

Se-

Seuenthly of the seuenth, viz.

That there is neither Command,

Example, or iust Conse-

quence for Infants

Baptisme.

ARGVMENT 7.

ALl warrantable A&ions in the Church of Christ, must haue a Commaund, Example, or iust consequence from the booke of God.

But for baptizing of Infants, there is neither Commaund, Example, nor iust consequence from the booke of God.

Therefore Infants Baptisme is not warrantable.

For so much as the foure first and the last particular Arguments touching childrens Baptisme, &c. sets foorth the principall differences betweene vs in the poynt of Baptisme. I haue by Gods assistance in the first place answered, and the fift and sixt in the last place.

Rom. 14. 23.

For this argument I haue likewise holpen them to a Scripture set in this magent.

Answers to the foure first and last particular Arguments.

THe Maior Proposition of the said foure first and last arguments, I confesse to be true.

But the Minor propositions of them, not any of their cited Scriptures doe so much as colourably proue. Therefore till they be prooued, you may not receiue them for trueths though Angels from heauen did produce them. And that is a sufficient answer to euery of the said five Arguments.

Notwithstanding, for the more full information, and cleare satisfaction of weake Consciences, staggered in that poynt of Infants Baptisme: I haue by Gods Assistance sent such arguments as I haue receiued for prooofe of Infants lawfull Baptisme, which follow thus:

As Circumcision of the ^a flesh, and Circumcision of the ^b heart, were

Gal. 1. 8. 9.

^a Gen. 17. 11.

rom. 4. 11.

^b Deut. 10. 6.

rom. 2. 29.

were a signe and seale of the Couenant among the Tipicall ordinances of the Law.

So Baptisme of water, and Baptisme of the Holy Ghost, are a signe and seale of the same Couenant, among the Tipical ordinances of the Gospell.

As Circumcision of the c flesh, the signe did admit and retaine visible d bodily obedient ones in the visible bodily Church of Christ, and visible c bodily Family of Israel.

And Circumcision of the heart the seale did admit and retaine invisible spirituall f obedient ones in the invisible spirituall Church of God, and invisible spirituall family of Israel vnder the Tipicall ordinances of the Law.

So g Baptisme of water, the signe did and doth admit and retaine visible bodily obedient h ones in the visible bodily Church of Christ, and visible bodily family of Christians.

And Baptisme of the Holy
C 3 Ghost,

Mar. 3. 11.
1. Pet. 3. 21.
1. Cor. 10. 2.

c Gen. 17. 13, 14
and 34. 13. to 18
d Exod. 12. 44.
to 50. & 19. 8.
Leu. 7. 21, 25.
& 18. 19.
e Deut. 30. 6.
Rom. 2. 29.
Col. 2. 11.

f 1. Sam. 1. 15.
26. & 16. 14.

g Matt. 3. 11.
mar. 1. 4. acts 1.
5. & 24. 1. & 10.
47. & 16. 15, 33.
& 19. 3. 4.
2. thes. 3. 14.
h 1. Cor. 5. 5. 11.

i Mar. 3. 11.
 acts 1. 5. & 19. 5
 1. cor. 12. 13.
 1. pet. 3. 21.
 k Mar. 12. 31.
 Iohn 8. 34, 35.
 Heb. 6. 4, 5, 6.
 & 10. 26. 2. Pet.
 2. 20, 21, & 9.

¹ Ghost, the seale did and doth admit and retaine inuisible spirituall obedient ones in the inuisible spirituall Church of Christ, and inuisible spirituall family of Christians.

That you bee not deceiued by Anabaptists, and others, in mistaking these Scriptures, and other like: 1. Sam. 16. 14. Mat 12. 44, 45, 46. 1. Cor. 13. 1, 2. Hebr. 6. 4. to 7. and 10. 26. to 30. 2. Pet. 2. 1, 2, 18, 20, 21. produced by them to prooue finall Apostacie from the estate regenerate. Consider with mee, that the former places expresseth onely common workes of the spirit, from which man may fall away, and not peculiar workes of the Spirit proper only to the Regenerate estate, as these Scriptures expresse, Mat. 24. 24. Marke 16. 16. Iohn 4. 14. and 5. 24. and 6. 39, 40, 47, 51, 54, 58. and 7. 38. and 8. 35. 1. Cor. 13. 8. 1. Ioh. 3. 9. from which man cannot fall away.

As Circumcision is two fold,

as formerly.

1. Outward in the flesh.

2. Inward in the heart and spirit.

The first wrought by man.

The second wrought by ^l God.

The first* many had before euer had the second, at least in manifestation.

The second many ^m had before euer had the first.

So Baptisme is likewise twofold.

1. Outward, viz. the washing of the flesh.

2. Inward, viz. the washing of the heart, the spirit.

The first, the tipe or shadowe wrought by ^a man.

The second, the type or substance wrought by ^o God.

The first many had ^p before euer had the second.

The second many ^q had before euer had the first.

As *Abraham* a beleueuer vnder the typicall ordinances of the law ^r circumcised himselfe and all the

^l Ephe. 2. 11.

Deut. 30. 6.

* Gen. 17. 12.

^m Rom. 4. 11.

ⁿ Mat. 3. 11.

^o Mat. 3. 11.

^p Acts 19. 3.

^q Acts 2. 41.

and 10. 44. 47.

and 21. 22.

^r Gen. 17. 23.

&c.

males in his family aboute the age of seven dayes.

So belecuers vnder the typical ordinances of the Gospell with their families were baptized.

As the signe of Circumcision, viz. cutting of the flesh, the foreskin, among the Typicall ordinances of the law was a seale of the Righteousnesse of Faith, viz. of obedience, which *Abraham* the father had being vncircumcised, that he might be the father of all them that beleue, though they bee not circumcised, that righteousness might be imputed to them also, and the father of Circumcision to them who are not of the Circumcision only, but also walk in the steps of that Faith, that Obedience of *Abraham* which he had being yet vncircumcised, which signe of Circumcision was given to children also, though unable, voluntarily to manifest to sense such righteousness of faith, viz. such obedience, &c.

So the signe of Baptisme, viz.

f A.C. 1. 6. 15.

31. 32. 33. and

18. 8. 1. cor. 1. 16

Gen. 12. 4. &c.

u Rom. 4. 11.

x Rom. 4. 12.

y Gen. 12. 1. 5.

and 13. 17, 18.

& 15. 9. 10. &c.

& 22. 23. &c.

washing with water, among the
 Tipicall ordinances of the Gos-
 pell, is a seale of the same righte-
 ousnesse of Faith, viz. obedience
 which the Fathers of the faithfull
 had being & vn baptized, that they
 also might bee the fathers of all
 them that belecue, though they
 bee not baptized, that righteou-
 nesse might bee imputed to them
 also, and the fathers of Baptisme,
 to them who are not of the Bap-
 tisme onely, but also walke in the
 steps of that faith, that obedience
 of their fathers, which they had
 being vn baptized: which signe
 of Baptisme by necessary conse-
 quence, was and is to be giuen to
 children also, though vnable vo-
 luntarily to manifest to sense such
 righteousness of faith, such obe-
 dience, &c. which necessary con-
 sequence, as in the former, so in
 the following lines plainly doth
 appeare.

If the signe Baptisme of wa-
 ter be a seale of the same righte-
 ousnesse of Faith, that the ^a signe
 Circum-

Math. 3.15.

2 Acts 2. 38. 41
 and 8. 37. 38.
 and 10. 44.

^a Gen. 17. 10. 11
 The thing sig-
 nifying put for
 the thing signi-
 fied.

b Acts 10. 47.
1. pet. 3. 21.
Typically as
Circumcision.

c Math. 3. 15.

Circumcision of the flesh was ;
which was given to beleeuers
children, during the Tipicall or-
dinance of the Law; then children
of beleeuers ought to receiue the
b signe Baptisme of water, during
the Tipicall ordinances of the
Gospell : but the signe Baptisme
of water, is a seale of the same
c righteousness of Faith, that the
signe Circumcision was.

Therefore children of beleeuers
ought to receiue the signe Bap-
tisme of water.

If Christ the Mediatour in the
Gospell hath brought greater pri-
uiledges to beleeuers in the Gos-
pell, then *Moses* the Mediatour
in the Law; then beleeuers chil-
dren in the Gospell ought to bee
baptized.

But Christ hath d brought grea-
ter priuiledges.

Therefore beleeuers children
vnder the Gospell ought to bee
baptized.

Among them in *Lidias* house-
hold, *Lidias* heart e onely is said
to

d Iohn 1. 17.
2. cor. 3. 1. & c.
heb. 3. 3. to 7.
& 7. 19. to 28.
& 9. 15. 19. to
28. heb. 10. 1. to
13. 16. 28. 29.
& 12. 24. 25.
e Acts 16. 15.

to bee opened by the Lord, and to attend the things that *Paul* preached.

Yet her household also was baptized.

Among them of the Taylors household, the promise is made vpon the Taylors ^t beliefe onely, both to him and his house, as it was to *g Abraham* and his house, and he and all his were baptized, as *Abraham* and all his male children were circumcised.

The like ^h figure vnto Baptisme was not onely Circumcision, but also *Noahs* Arke, the Cloud, and Sea, which signe, children likewise had. As the Paschal Lambe, Passecouer, Brasen Serpent was a figure of Christ and his last Supper, &c.

And all the sanctified typicall carnal ordinances, viz the Priests ornaments, and ornaments of the Temple, &c. being figures, shadows of Christ were holy, how much more beleeuers children.

Holinesse becomes the house of God.

But

f *Act. 16. 31. 32.*
33.

g *Gen. 17.*

h *1. Pet. 3. 20.*
21. 1. Cor. 10. 1.
2. &c.

i *Hebr. 9.*
Heb. 10.

Psal. 93. 5.

k 1. Cor. 7. 14.

But beleeuers children are
k holy.

Therefore beleeuers children
becomes the house of God.

If to *Israels* children according
to the flesh, vnder the typicall or-
dinances of the Law, did apper-
taine the Adoption, the Glory,
and the Couenants, & the giuing
of the Law, and the seruice of
God, and the promises.

l Heb. 8. 9, 10, 11

How much more to Christians
children according to the flesh,
vnder the typicall ordinances of
the Gospel doe appertaine the
Adoption, the Glory, and the Co-
uenants, and the giuing of the
Law, and the seruice of God, and
the promises.

m Rom. 3. 1, 2,
5. & 9. 3, 4, 5. &c.

But to *Israels* children accor-
ding to the m flesh, vnder the ty-
picall ordinances of the Law, did
appertaine the Glory, and the
Couenants, and the giuing of the
Law, and the Seruice of God, and
the promises.

n Acts 2. 39.

Therefore much more to Chri-
stians n children according to the
flesh,

flesh, vnder the typicall ordinances of the Gospell, do appertaine the Adoption, the Glory, and the Couenants, and the giuing of the Law, and the Seruice of God, and the promises.

If in the time of the typicall ordinances of the Law, children were beloued for the fathers sake.

Much more in the time of the typicall ordinances of the Gospell, children are to be beloued for the fathers sake.

But in the time of the typicall ordinances of the Law, children were beeloued for the fathers sake.

o Rom. 11. 26,
1. king. 15. 495.

Therefore much more in the time of the typicall ordinances of the Gospell, children are to be beloued for the fathers sake.

p Mat. 19. 13,
14. mar. 10. 13,
14, 15.

If beloued, then admitted into the visible Church, at least, which is the least manifestation of loue, but beloued : Ergo, The beleeuing mother, and the vndisernable offending childe to bee separated from being of one and the same Church,

9 Mar. 9. 16. 37.
 20. 10. 11. 17.
 1. 10. 14.

1 In their late
 Books against
 Predestination

(Eph. 1. 10, 22
 21. 28. 15.)

20. 10. 11. 17.
 1. 10. 14.

20. 10. 11. 17.
 1. 10. 14.

1 Gen. 17. 19.
 24. 1. 10. 11. 17.
 20. 10. 11. 17.
 1. 10. 14.

Church as Anabaptists teach is
 1. Antichristian.

2. If the believing mothers child
 offend not, neither bee guilty of
 original sinne; as they teach,
 and bee holy as Scripture teach-
 eth; then the child must needs be
 of the same Church with the
 mother. For of holy Churches is
 but one; and so every way Ana-
 baptists are.

3. As among circumcised ones,
 among baptised ones aged, no-
 thing but small transgressions
 discernable by sense, did separate
 from the Church and Family dis-
 cernable by sense; much lesse
 small sinners without actual
 transgressions discernable by
 sense, separate from the Church
 and Family discernable by sense.

4. As children for obedient Pa-
 thers like in times of the Law, of
 civil Ordinances, the shadows
 of the Gospell were retained in
 the Church and family of Israel,
 and as for disobedient Pa-
 thers like were restrained from

the

the Family and Church of Israel.

So likewise is the condition of a Children in the time of the Gospel, the substance it selfe.

Whosoever of Christs Disciples doth receive a childe in his name, receiveth Christ; among which receivers some had not so much as bodily endowments: therefore by receiving of a child here, is meant a receiving into the Church visible.

If receiving of a Childe by a Disciple in Christs name, bee a receiving into the Church visible, or into some endowments of the Church visible; then Children ought to be baptised, which is the least endowment of the Church visible: but by receiving of a Child by a Disciple in Christs name, is at least a receiving into the Church visible, or into some endowment of the Church visible, after receiving into the Church visible.

Therefore Children ought to be baptised with water, and so on.

u Mat. 19. 13. 14.
15. Mat. 10. 13.
14. 15. 16. Luke
13. 15. 16. 17.
1. Cor. 7. 14.
x Mat. 18. 5.

y Acts 8.
1. Cor. 4. 17.

z Mark. 16. 1.
a Acts 8. 17.
Heb. 2. 1.

ceiued into the Church, which is the least endowment of the Church visible.

If little children may receiue the kingdome of God, the greater receipt, much more Baptisme of water the lesser.

But children may ^b receiue the kingdome of God, the greater receipt.

Therefore children may receiue Baptisme of water the lesser receipt.

If children may receiue laying on of hands, the ^c greater, then children may receiue Baptisme of water the ^d lesser.

But children may receiue laying on of ^e hands the greater.

Therefore children may receiue Baptisme, the lesse.

The signes of Gods couenant with Israel his Church, before Christes manifestation in the flesh, were ^f Circumcision, and the ^g Passouer, both which tyed to certaine set dayes, both which observable in their Rites vnder paine

^b Mat. 10. 15.
Luke 18. 17.

^c Mar. 10. 14,
15, 16. Act. 19. 6
Heb. 6. 2.
^d Act. 19. 3, 4.

^e Mar. 10. 16.

^f Gen. 17. 10,
11, 12.
^g Leu. 23. 5.

will of God, it denies his power.

To say it was and is besides the will of God, it denies his providence.

Therefore it must needs be with his wil, though against his command delinered by his word, and spirit, as formerly.

Hence then this question from vnregenerate men, hath and doth arise, viz. q Why doeth God yet finde fault with man, viz. sinfull man, seeing it is the will of God man should sinne: which hath bin and is answered to such men.

q Rom. 9. 19.

Behold, in this thou art not iust: God is greater then man. Why doest thou strue against him? for hee giueth not an account of any of his matters; his thoughts are not mans thoughts, neither his wayes, mans wayes: shall hee not doe with his owne what he will?

r Iob 33. 12, 13

r Isa. 55. 8.

r Mat. 20. 15.

u Rom. 9. 20, &c.

Nay but O man, u who art thou that replyest against God? Shall the thing formed, say to him that formed it, Why hast thou made

mee thus? Hath not the Potter power ouer the clay, of the same lumpe to make one vessell vnto honour, and another vnto dishonour?

What if God willing to shew his wrath, and to make his power knowne, indured with much long suffering, the vessels of wrath fitted to destruction; and that hee might make knowne the riches of his glory on the vessels of mercy which hee had afore prepared vnto glory, &c.

x Rom. 11.
31, &c.

How euer vnregenerate men question the soundnesse of Gods dealing heerein, yet x regenerate men with admiration cry out and say, O the depth of the riches both of the wisdome and knowledge of God, how vnsearchable are his Iudgments, and his wayes past finding out! For who hath knowne the mind of the Lord, or who hath beene his Councillor? or who hath first giuen him, and it shall bee recompensed to him againe?

For

For of him, and through him,
and to him, are all things, to
whom be glory for euer.

Though naturall man ought
not so to question, yet God to
free himselfe from iust imputati-
on, and to leaue vniust man with-
out excuse, by his Sonne and Sons
Apostles, answeres vniust man,
saying, This is y condemnation,
that light is come into the world,
and men loue darknes rather then
light, because their deedes are
euill.

y Iohn 3.19.
and 8.44.

Yee are of your father the De-
uill, and the works of your father
you will doe.

That which may bee ⁊ knowne
of God, is manifest in man; for
God hath shewed it vnto him, for
the inuisible things of him from
the creation of the world, are
clearly scene being vnderstood
by the things that are made, euen
his eternall power and Godhead,
so that they are without excuse:
Because that when they kawe
God, they glorified him not as
God,

⁊ Rom. 1.18.
&c.

God, neither were thankfull vn-
to him, but became vaine in their
imaginations, and their foolish
heart was darkened, &c.

And euen as they did not like
to retaine God in their know-
ledge, God gaue them ouer to a
reprobate minde, to doe those
things which are not conueni-
ent, &c.

* James 1. 13,
14, &c.

Let no man say when hee is
tempted, I am tempted of * God,
for God cannot be tempted with
euill, neither tempteth hee any
man; but euery man is tempted,
when hee is drawne away of his
owne lust, and entised.

For when lust hath conceived,
it bringeth forth sinne, and sinne
when it is finished, bringeth forth
death. Doe not erre my beloued
brethren.

Euery good gift, and euery per-
fect gift is from aboue, and com-
meth downe from the Father of
lights, with whom is no variable-
nesse, or shadow of turning. Of
his owne will begate he vs, with
the

the Word of truth, that wee should be a kinde of first fruits of his Creatures.

The better to vnderstand this mystery, must bee considered by vs the state of the Creation in its puritie, among whom Angels and men each in their Creation very good. Among Angels some fell, but not any of the Elect ones, and they after their Creation before their fall had not any euill, either within or without to tempt them; for whom therefore as a secondarie cause was not so much as a promise of a Redemer, of a Redemption.

Which Angels being fallen receiued the names of Diuels, euill ones among whom is an order, as in the order of the naturall or politicke body, consisting of superioritie and inferioritie, as appeareth, where it is said of *Belzebub*, that hee is the *Prince* of Diuels, which *Prince* with his Subiects being fallen, laboured and procured the fall of our first Pa-

Gen 1.31.

2 Pet. 2. 4.

Iude 6.

1 Tim. 5. 21.

Gen. 3. 14, 15.

2 Pet. 2. 4.

Iude 6.

Iohn 8. 44.

Iude 9.

Reu. 11. 9.

Reu. 20. 10.

Mat 12. 43. to

28. and 10. 25.

Mat. 4, 1, &c.

2 Cor. 11, 3.

1 Tim. 2, 14.

Gen. 3, 15.

rents, and thence called a Tempter, a Deceiuer of innocent man; which innocent man, though in his Creation, to the time of his fall had no euill within him to deceiue him, yet had hee euill without him, *viz.* All the Apostate Angels, by, and through whose temptations he fell not voluntarily, *viz.* Without enticement of others, but by constraint, euen by the subtile inticements of a Creature in excellency and eminency of creation aboue him, speaking in the person of a beast; and therefore as a secondary cause had a promised Redeemer, a promised redemption by which as by many other Scriptures its plain that those Apostate Angels, & man being created were left to themselves deuoid of their Creators protection, preservation; otherwise they could not haue fallen, but being so left, and hauing such aduersaries, they could not chuse but fall lest they had beene Gods, equall with God.

If

If men in the purity of their Creation left to themselves, deuoꝝd of their Creators protection, could not stand; how much lesse men now corrupted, left to themselves deuoꝝd of their Redeemers protection, can stand, and withstand, not onely the Diuell and all reprobare Angels, but also his owne corrupt flesh, and whole world of the Diuels alluring and seducing seruants; by which is likewise plaine, tho God be the author of all actions; yet it is the ^a Diuell not God, who is the author, moouer and finisher of the euill of euery action of man: and man for assenting and ioyning in the said actions against the ^b Law, and ^c Gospell of God made knowne vnto them, stands condemned so well in the first as second death, and not for opposing the decree of God, for of that they are altogether ^d ignorant, and so cannot oppose it.

Which Law of God in mans

E 4

inno-

Ephes. 6. 12.

Mat. 24. 24.

a Gen. 3. 1. Ioh. 8. 44. and 13. 2. 27. ian. 1. 13. 14.

b Gen. 2. 17. & 3. 2. 3. rom 7. 7. to 15. c Iohn 3. 19. rom 1. 18. 19. 20. 21. 28. 2. thes. 2. 10. heb. 6. 4. 5. 6. & 10. 26. & c. 2 Pet. 2. 20. & c. Iud. 12.

d Ro. 11. 33. 34.

e Gen. 2, 16, 17
 f Psal. 10, 7, &c.
 and 119, 35.
 47, 54, 72 77, 92
 97, 98, 100, 105.
 Heb. 8, 10, 11,
 & 10, 16.
 1 Iohn 5, 3.

innocency according to e Crea-
 tion; and f Regeneration was,
 and is the rule of mans felicitie;
 which rule in mans corruption is
 the Rule of mans miserie, and
 continued to make knowne to
 corrupt man a creature, pure
 God a Creator; to improuident
 man a creature, prouident God a
 Creator; to weake man a crea-
 ture, powerfull God a Creator;
 to vnwise man a creature, wise
 God a Creator; to vnkind and
 ynthankfull man a creature,
 kind, leuing, and bountifull God
 a Creator; to vniust and vnmer-
 cifull man a creature, iust and
 mercifull God a Creator.

Its safe reasoning for Gods A-
 tributes, viz: Providence, Will,
 Power, Wisdome, Loue, Mercy,
 Iustice.

Dangerous reasoning against
 them, as Anabaptists and other
 like, in the pride of their owne
 Attribytes doe: therefore of
 such reasonings and reasoners be-
 ware; least by the g man of Sin,
 the

g 2 Thesa. 3.
 &c.

the sonne of perdition, &c. whose coming is after the working of Sathan, with all power, & signes, and lying wonders, and with all deceiueablenesse of vnrighteousnesse you be deceiued with them, that perish because they receiue not the loue of the trueth, that they might bee saued; for which cause God shall send them strong delusions, that they should beleue a lye, that they all might be damned, who beleue not the truth, but had pleasure in vnrighteousnesse.

If God did foresee the end of euery creature before hee made them, and that some creatures shall bee destroyed, some saued, then God made some creatures to be destroyed, some to be saued.

But God foresaw the end of euery creature before hee made them, and that some of them shall bee destroyed, some saued, and so much in their Bookes themselues confesse.

Therefore God made some crea-
tures

2 John 6.64.
acts 1.18.
rom. 8.29.
and 11.2.
hebr. 4.3.
1. pet. 1.2.

b 1. Pet. 2. 8.
 2. pet. 2. 12.
 iude 4.
 c Act. 13. 48.
 rom. 8. 28, 29,
 30. eph. 1. 15.

d Ephe. 1. 11.
 e Prou. 19. 21.
 isa. 14. 24, 27.
 mal. 3. 6.
 iam. 1. 17.

f Rom. 8. 29.
 eph. 2. 10.
 and 4. 24.

g Gal. 3. 30.

tures to be ^b destroyed, some to be
 c^d saved.

If God worketh all things af-
 ter the power of his owne will,
 and that he is vnchangeable, then
 all creatures come to that ende
 for which they were made and
 ordeined.

But God worketh all things
 after the Councell of his ^e owne
 will, and he is ^e vnchangeable.

Therefore all creatures come
 to that end, for which they were
 made and ordeined.

If God did predestinate such
 as he foresaw should be heires of
 saluation, to become conformable
 to the Image of Iesus Christ, then
 such onely who are so conformed
 shall be heires of saluation.

But God did predestinate such
 as he foresaw should be heires of
 saluation, to become conforma-
 ble to the Image of Iesus ^t Christ
 the sonne.

Therefore such onely who are
 so conformed, shall bee heires of
 g saluation.

Which

Which trueths to oppose, you may if God please plainly see, is an opposition of the foreknowledge, wisdom, and power of God.

The serious consideration whereof wil stop the mouthes & hearts, and rouse from carelesse securitie all beleeuers of saluation, of condemnation, lest such as are fore-ordained to ^h condemnation, who after light is come vnto them, loue darknesse rather then ⁱ light, because their deedes are euill, though Anabaptistes deny the same.

As at the ^k Author of a'l truths, so at these & many other ^l truths, many stumble and fall eternally, from which I beseech God, for Christ Iesus sake, to free you all.

By your ^m sanctification, you shall know your effectuall ⁿ vocation; by your vocation and sanctification, you shall know your ^o Election: not otherwise, for many are ^p called, but few chosen.

And

^h 2. Pet. 2. 12.
iude 4.

ⁱ Ioh. 3. 19. rom
1. 28. 2. the 3.
10. 11. 12.

^k Isa. 3. 14. luk.

2. 34. rom. 9. 32
1. pet. 2. 7.

^l Rom. 9. 13. to
23. 1. pet. 2. 8.
2. pet. 1. 16

^m 1 Cor. 6. 11

ⁿ Rom. 8. 28.

^o 1. Pet. 1. 2.

^p Mat. 20. 16.

Read Doctor
Hughes Sermon
of this yere, on
Act. 24. 16. de-
dicated to the
Lord Keeper.

And so much at this time for the doctrines of Predestination in Election, and Reprobation before time, and manifestation thereof to the sonnes of men in time.

That you be not deceiued, remember the q Prophets, & Christ Iesus the Prince of Prophets, his faithfull Apostles, their admonitions, and know for certaine, that as skilfull Fishers, and cunning Fowlers bayte their gynns with what is good and wholesome for Fish and Fowle, and thereby doe betray both Fish and Fowles into their gynns; so doe cunning deceiuers bayte their errors with what is good and wholesome for soules of men, and thereby doe betray the soules of men, which otherwise could not be betrayed, lesse they were more insensible then Fish and Fowle.

You may if God will, remember, that godlinesse is a ^u myste-
rie, yea a ^x great myste-
rie, which

a na-

q Iere. 23. 11.
to 40. mal. 2. 1.
to 17.
r Mat. 7. 15. &
16. 1. 12. & 24.
24. luke 8. 13.
f Acts 27. 23.
2. Cor. 11. 13.
14. 15. gal. 1. 3.
9. 1 thes. 5. 21.
1 iohn 4. 1.

t Therefore
called by the
Holy ghost a
mystery of ini-
quitie, 2 Thef.
2 7.

u 2 Cor. 12. 7.
ephe. 3. 9.
x 1 Tim. 3. 16.

a naturall man receiueh not : for it is foolishnesse vnto him : neither can hee y know it, because it is spiritually discerned, which multitudes of enlightned z ones loue not therefore not so easie to bee attained vnto (though a teaching Anabaptist to mee lying in my sicke bedd, and much troubled in the consideration of these differences, otherwise affirmed in these wordes, *viz.* That Predestination and Baptisme were so easie to be vnderstood, as that a naturall man might plainly discern them) and the truth is, the Predestination, and Baptisme which they maintaine, is so easie to bee vnderstood and discerned, as they affirme, *viz.* that a naturall man may discern them; witnesse the multitudes of their disciples receiuing them, and grosse ignorance in maintaining them, or any other mysterie in the Gospel, and more carelesse, and more vnchristian-after walking, &c. according to those descriptions of

y 1 Cor. 2. 14.

z Iohn 3. 19.

rom. 1. 28.

2. tims. 2. 10.

* Rom. 2. 7, to
25. 2 tim. 3. 1,
&c. 2 Pet. 2. 1,
&c. iude 3, &c.

1er. 6. 16.

a Mat. 7. 14.

b 1er. 6. 16.
mat. 23. 2, 34
1 thes. 5. 21.
1 iohu 4. 1.

of such men long sithence laid
downe in holy * Writ for the
Saints information and admoni-
tion.

Among the many waies suppo-
sed to lead towards heaven. The
good way is onely one, and that
way is the old way, a ^a narrow
way which brings rest to the
soules of them that walk therein.

Therefore according to the
Prophets, Christ Iesus, and the
Apostles counsels, Stand in the
wayes and b inquire for that
way, and walke therein, and you
shall find rest for your soules; in
which enquiry obserue this me-
thod: viz. Among Teachers and
people taught in each way.

1 Obserue their seuerall do-
ctrines and produced proofes, in
which whether they tend to the
crucifying of the flesh, with the
affections and lusts.

a The qualifications of such
as they admit into memberhood,
and the manner of such admit-
tance.

3 The causes and manner of their Excommunication and Absolutions.

4 The Quallifications, Elections, Admissions, Inductions, of their Dispensators, Administrators in order among them.

5 The Excommunications, & Absolutions passed vpon men in that order, causes, and manner thereof.

6 The generall behauiour of their Dispensators and people dispensed vnto both in Church and common meetings.

7 Their particular betraying policies for enlargement of their kingdome.

Euery of which for the helpe of memory, after euery meeting to record in paper, vnder its particular proper head.

And thereupon prepared by
e Prayer, to repayre to the d Law
and testimonie, the touchstone to
try the same. And to learned
e Elders appointed by God to
helpe you in that tryall, and so
much

c Ephes 6. 13.

i thes. 5. 17.

d Ilsa. 8. 10.

e Mal. 2. 1. 2. 10

10. acts 2. 37.

much at this time for the meathod
of obseruation and tryall : with
a Reference for your further di-
rection to a Booke printed this
yeare, entituled the *Unmasking the*
Man of Sinne.

f rom. 9. 20. 21.
22. 2 tim. 2. 20
g 1 Pet. 1. 2.

h 1 Pet. 1. 5.

As to deny the Doctrine of
Predestination, viz: Gods fore-
knowledge, foreordination, in
creation of some to honour, of
some to dishonour, and ^b prefer-
uation of them according to the
said ordination is a deniall of the
wisdome, power, and vnchange-
ablenesse of God.

So to deny Children to bee
Christians, as they doe, is to de-
ny the mercy and iustice of God,
and sufficiency of Christs Sacri-
fice, as afterward is manifestly
declared.

If Children dye before a^ctual
sinnes, they must bee either saued
or damned.

i Est. 3. 4. 20.

If damned it denies the mercy
and iustice of God, which saith,
The soule that sinneth shall dye,
the Sonne shall not beare the ini-
quity

quity of the Father.

If saued it denies the sufficiencie of Christs Sacrifice, in mainetaining saluation without k Christ.

By their bookes, and reasonings, they likewise affirme, that a iustified, regenerate man, become one m spirit with the Lord, may be cut off from the body of Christ, fall away and bee damned; by which likewise they deny the a power of God, in and o through the Faith of Iesus Christ, the p faithfulnessse of God and q Christ, the testimonies of holy r Scripture, the f confessions of the Saints, and the comforts of a Christian in life and death, leauing him no assurance of enioying Eternall life, or escaping eternall death.

Whether euer men (at least) were more grossely blind, or at most more grossely wicked, more deeply drowned in the r Mysterie of iniquitie, then so to deny the fore-knowledge,

F

power,

k Iohn 14.6.
act. 1.10, 11, 12.
1. iohn 2.2.
1. tim. 4.10.
l Rom. 5.10.
1. iohn 3.9.
and 5.18.
m 1. Cor. 5.17.

n Ephe. 1.11.
1. pet. 1.5.
o Gal. 2.20.
p Iere. 32.40.
q Iohn 6.39.44
r Iohn 8.35.
mat. 24.24.
1 iohn 3.9. &
5.18.
l Rom. 7.24, 25
& 8.2. 2. tim. 4
7.8.18.

6 2 Thes. 2.7.
reuel. 17.5.

power, wisdom, mercy, iustice, faithfulness of Father, Sonne, and holy Ghost, testimonies of holy Scriptures, confessions of the Saints, comforts of Christians in life and death, as their positions and reasonings doe: let God the Father, Sonne, and holy Ghost, the former Saints, and their diuine Testimonies be Iudge betweene vs.

u Acts 17.30.

* Acts 26.18.

x Tim. 2. 25.
26.

y Psal. 51.4.

z Num. 5.6.

prou. 28.13.

mat. 5.23.

iam. 5.16.

Wherefore if it be of u ignorance I beseech God for Christ Iesus sake to open their * eyes, and by Christ Iesus to giue them repentance to the knowledge of the x truth, that they may recover themselves out of the snares of the Diuell, who are taken captiue by him at his will, and that repentance by inward and outward confessions to y God, to z Man, whom they haue offended among men. The whole Church of England and all other Churches practising and maintaining baptizing of Infants with water into the Church, the visible body of

of Christ in time of the Gospel:
as circumcising of Infants with
Circumcision of the flesh into
the Church of Christ, the visible
body of Christ in time of the Law
to the whole nūber of such living
ones, which by their betraying
practises they haue deceiued.

With promised resolution in
a heart and mouth to liue ^b holy-
ly and righteously their remain-
ing daies, intreating withall
the Saints to ioyne with them by
^c prayer to God in the ^d Name
of Iesus Christ for pardon, with
^e confidence to be heard, and the
like repentance to be performed
by those betrayed by them, which
haue no more immunitie by
being betrayed, then had our first
^f Parents *Adam* and *Eue*, and I-
sraels betrayed & Posteritie.

If it bee of wilfull malitious-
nes against their receiued know-
ledge of the truth, then to labour
to proceede no further in their ^h
deceiuings, that so their torments
in Hell may be the ⁱ lesser.

Which

a Deut. 6. 4. 5.

b Luke 1. 74.

c Iam. 5. 14. 15.

16.

d Ioh. 14. 13. 14.

e Iam. 1. 6.

f Gen. 3.

g Eze. 3. 18. 20.

and 33. 8.

h 2 Tim. 3. 9.

i Reu. 18. 6. 7.

and 20. 3.

Which that it may the better
appeare vnto them, whether it be
so or not, there is contained in
the following Tractate, a De-
scription of the sinne against
the Holy ghost, by which
to trie them-
selues.

1 AU59

F I N I S.



A
DESCRIPTION
OF THE SINNE A-
GAINST THE HO-
LY GHOST,

Which Description, upon
Request was written for one
afflicted, in Conscience,
Doubting of being in
that Sinne.

And now published not onely for
that afflicted one, but for
the Benefit of all others
so afflicted, or subiect
to like affliction.

LONDON,
Printed by *A.M.* for *George Winder,*
and are to bee sold at his Shop in
Saint Dunstons Church-
yard. 1622.